thou destroyer of Tripura, do I wish to learn from thee, the means of sailing across the sea of existence. Hearing this word of Narada, Shambhu, the three-eyed deity, with his countenance beaming with joy, replied as follows :—

MAHESHVARA said:—Hear me, O thou foremost of the Rishis, the extremely secret hymn of Jn£namritam, which dissipates all misery and dispels the fear of chains of re-births. He, through whose illusion all the inmates of the universe, from the humblest animalculum to the four-faced BrahmS., are enveloped in a delusive sleep of Nescience; if through the grace of such Vishnu one quits his sleep (delusion) and wakes the wakening of perfect knowledge, verily he liberates himself from the chain of necessary re-births, so difficult of achievement even by the gods. In-different to cultivation of the knowledge of the Real, an individualised Self (man), introxicated with the wine of power, pride and luxury, sinks down, like a cow, in the oozy mire of worldliness. Fondly attached to their sons, wives and relations, men sink in the ocean of worldliness, as old and worn out wild elephants are drowned in one and the same ocean through an unconquerable instinct of companionship.* I do not find the emancipation of that foolish peoson, even in t-fee course of a hundred millions of re-births, who, like a silk-worm, imprisdns his self in a cocoon of delusion. Hence, O NSrada, constantly meditate upon the self of

Vishnu, the undecaying god of the gods, the lord of the universe, and worship him with the greatest self-control.

He, who contemplates the birthless, originless, endless, omniscient, unmoving, all-pervading spirit, contained within its own self, is liberated from the trammels of ijife. He, yrfio

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* Ekarnave is the word that occurs in the text. It may as well mean the universal ocean of undivided waters at the dissolution of our earthly globe. Perhaps the Rishi had the picture of Pralaya in his mind; worn out elephants, the remnants of a defunct race, being drowned *In* the waters of that ocean.—2>.